1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

Toads are used, but only for poison medicines. The quail's heart is used for the same purpose. If a person is killed outright, his heart is used as a medicine, as the human heart is regarded as having great efficacy in such medicines. It is used in war, for compelling people to give you presents, and for courting women. The bear likewise is used for a variety of purposes. Its liver is especially powerful. It is rubbed over the body whenever in pain. It is often used by women who have injured themselves in childbirth, or in the form of tonics, poultices, and emetic; or for toothaches, bathing sore eyes, earaches, headaches; as snuff, as a physic, for burns, strictures, boils, hemorrhages, injections in the rectum, consumption, measles, dysentery, chills, nosebleed, pains in the stomach, and headaches caused by poisoning. 825 756 826 [757]

Sometimes a woman would take a hair of her husband and stick it into some bad medicine. In such a case he would never leave her for he would become very much enamored of her. If ever she went away, he would miss her very much. However, he always had a headache. Finally he would get sick and lose his appetite and then his eyesight. That is why it is forbidden to use this medicine, although some still do it. 832

Many Winnebago are blind, because there is a medicine that causes blindness. If one person offends another who possesses such a medicine, the latter would cause the offender to become blind. 754

The Winnebago have medicines for every purpose; for courting, for becoming rich, for obtaining good looks, etc. Even if a person is very holy, these poisoners can poison him. If a man was a good hunter or if he was wise and good, these bad shamans would poison him. If an individual was a great medicine man and these bad shamans got jealous, they would poison him. Indeed, only if a person was poor and lowly would they like him. Such a man they would never poison for they had no reason for being jealous of him. A bad shaman is always treated with the greatest respect and honor, because he kills many people. [832]

A warrior is also greatly respected and flattered. It is the Indian's greatest desire to become a warrior. All desire that, and they also wish to become great medicine men and bad shamans. 554 156 [756]

This is the way they prepare and use their courting medicines. The courting medicine known to me is a plant of apparently two varieties, one of which has a blue blossom and the other no blossom at all. Otherwise they are alike. The one with the blue blossom is the male and the one without the blossom is the female. When I go out to dig this plant, I do not dig for these two specimens unless I can find them growing together closely. Even then I do not dig any two specimens unless the male is found growing on the east side. For that reason it is very hard to find them. As soon as I find two that 832 278 [824]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

the other medicines, like the courting medicine, etc. The Indians were destroying their own souls. So Earthmaker decided to give them a new medicine. We have now all broken away from the old things. We have broken away from the devil and are earning our salvation through Earthmaker. For this reason I am thankful both for my sake and that of my people.] 754 774

This is a medicine that is good for consumption, for stomach trouble, for a cold, for a sore throat, and for general illnesses. It consists of the following ingredients: 757 278

1. Waraxa'dax hoake'rera, English unknown.
2. Waraxa'dax ma"ŋap'a'rara, English unknown.
3. Enai'"teox maŋk'a'"na, English unknown.
4. Niu'teera, red water.
5. Maŋk'a'"skaka, white medicine.
6. Maŋk'a'" niyetco'teera, medicine of the water.
7. Gi'xuk'uniŋa, English unknown.
8. Maŋk'a"ŋo'xeda, English unknown.

If a woman has any trouble with her womb this medicine will cure her immediately. She must not, however, drink it, but inject it. It makes no difference how severe her illness is, this medicine will always effect a cure. This man was blessed with the knowledge of its efficacy.

This is another medicine:

1. Maŋk'a"" manup'ara'ra, medicine that spreads over the ground.
2. Xa"wiwingi'ekera, medicine to tie with.
3. Maŋk'a'" p'orop'orora, round medicine.
4. Hap'o'skra, English unknown.
5. Maŋk'a'" kere'xera, sweet flag.
6. Na"p'aca'k'onaŋk' hura, English unknown.
7. Hunte p'istara, bear liver.

This is all ground together and mixed with water. When thoroughly mixed it is put into a bladder and injected by means of a wing bone.

This is a medicine for diarrhea:

1. K'etcû'ŋk'aire teo'ra, English unknown,
2. Aseni ho-ap hodô'p'iricera, curled sumac leaves.
3. Maŋk'a'ni tetco'teera, medicine of the water.
4. Waraxadax skaka', English unknown.
5. Na"da'nicura, maple sugar.

These are all ground together into a fine powder and sweetened with maple sugar. Otherwise no one would take it, for it does not taste good. It is called hasawaŋ'kemaŋk'.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

757 278 841 This is medicine used by women when their menstrual flow is not very good:

1. Teemanank'e, English unknown.
2. Wazi p'ara'ske abera, pine with flat leaves (?).
3. Waculei abera, red cedar leaves.
4. Mank'a p'orop'oro abera, round medicine leaves.

All four of these ingredients are ground, mixed together, and then mixed with water. They are then drunk by any woman having trouble with her menstrual flow. After she has taken it she makes knots in the belt and ties it around her waist. As many knots as she makes that many days will it take her to get well. She also smokes herself with cedar leaves.

757 278 The next medicine that I wish to speak of is compounded as follows:

1. K'ewaxgu'u"sera, scent of a toad.
2. Waninkcu'te na'ntckera, heart of a red bird.
3. Hactce'kera, strawberries.
4. Wankcik na'ntckera, human heart.
5. Xawi"ja", a plant.

278 [754] If this medicine were mixed with whisky and given to any person, the latter would surely die within a year. The frog that is used in this medicine becomes alive in the stomach of the person who drinks it and kills him. If he took the same medicine and mixed it with [832] paint and then rubbed it over his face, all who looked at him would take a liking to him and give him presents, and the women would fall in love with him and want to marry him. The reason that the women become smitten is because they can not resist the sight of a ripe strawberry. The human heart in the mixture is the object that makes the medicine so powerful, and the red bird heart strengthens it. [826] Whenever these two, the human heart and the heart of the red bird, are used in medicines, the medicine is always remarkably efficacious.

832 If a woman makes fun of you and you feel hurt about it and want to revenge yourself, get one of her hairs and dip the root into this medicine and then tie it up. Hang the medicine bag in the woods and whenever the wind blows the woman will get lonesome for you and her head will ache. Finally she will get crazy. She will never cease talking about you. This is one of the medicines this man was [illegible]ed with. Some of them die from the effects of it. It is not a good thing, but the Winnebago thought that it was a very great thing. (Now that they know the Creator, they know that it is bad.)

755 278 Here is another medicine that we have, and it is prepared in the following way: Four trees of a certain species are peeled near the roots lying on the east side. Then the second bark is also peeled. Then these are taken and boiled together with a square-stemmed weed. The whole mixture is used to induce vomiting. This vomiting would rid a person of a spell cast upon him which was preventing

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

him from killing game. In the particular case mentioned above the spell was the following: A man killed a deer, and a pregnant woman ate a piece of the intestine. From that time on the man was unable to kill any more deer. 755 278 [224 843]

The above medicine is used to break the spell of ill luck in hunting caused by the following actions: If a man cohabits with a widow, or of one who is a widower eats together with another person, or if he smokes out of the same pipe as another person. Not only would the medicine free him from his ill luck in hunting, but it would give him good luck in cards and speed in running. [589]

Here is an astringent medicine. It is compounded of a mixture of the "clear" medicine and the "plant that spreads itself on the ground." It is used for the following purposes. As an application for swellings, for illness after childbirth, and for general sores and eruptions of the skin. In case of illness after childbirth it is injected. For sores, etc., it is taken internally. 757 278 [844]

Here is another medicine, called bladder medicine. It is made of the roots of a certain weed. These roots are boiled and then drunk. If one is troubled with stricture, the drinking of this medicine will enable him to pass water immediately. The same medicine is used to alleviate a toothache and to stop too profuse a menstrual flow. [841]

Now this is another medicine. It is made of the leaves of a certain plant. These leaves are rolled up and then drunk down with water. The medicine is used for all stomach complaints.

Here is another medicine used for diarrhea and dysentery. It is made from the roots of a plant that has many thorns and beautiful white blossoms. The roots are scraped and the scrapings boiled and gulped down. At least a pint of this concoction must be taken. It can also be used as a mouth wash for those troubled with sore mouths.

We have another medicine used to rid a person of superfluous bile. This acts as a strong physic and not only cures a person of his indisposition but also gives him a great appetite.

Here is another medicine. It is called the medicine for burns. It consists of the leaves of a certain weed that is dried. If anyone has a burn, he chews some of this dried weed and then applies it to the burn. [752]

Here is also a medicine for private diseases, compounded of the following:

1. Doxicu'tckera hara, red willow bark.
2. Ma'sixu'tckeda hara, English unknown.
3. Nap'a'hira hara, sharp tree.

These barks are pulverized and mixed together with skunk oil.

The next medicine I am going to describe is used in poisoning. It is called small-part-of-a-black-root-tree. It is used for many pur- 754 278

*159 195 stand up and he prayed to God. He asked God to forgive me my sins.

The next morning I was taken home. My eyes were sore and I could not see. They took me back to my [157] house and there they put a solution of the peyote in my eyes and I got well in a week.

[187] One night when I was asleep I dreamed that the world had come to an end. Some people God took while some belonged to the bad spirit. I belonged to the bad spirit. Although I had become a peyote man I had not as yet been baptized. That was why God did not take me. All those who belonged to God were marked, but I was not. I felt very bad about it when I woke up, even although I had only dreamed it. I felt very bad indeed. I wanted them to hurry and have another peyote meeting soon. I could hardly wait until I reached the place where the next meeting was to take place. I immediately told the leader what I wanted and asked him to baptize me and he baptized me in the morning. After that I felt better.

*159 [464] Then I went to work and I worked with a railroad work gang. I was still working when the time for the midsummer celebration approached. I always went to the peyote meeting on Saturday nights.

*159 584 The old man was right in what he had told me. The girl students returned in the summer. Shortly after they returned, a man, a friend of mine, who had gone around with me, asked me if I wanted to get married. "Yes, I do," I answered. Then he said, "Listen, I have been thinking of something. What kind of a woman do